

A CHRISTALL
GLASSE FOR CHRIS-
TIAN WOMEN.

CONTAINING A
most excellent discourse, of the Godly life and
Christian death of Mistrresse KATHERINE

STVBBS, who departed this Life in Burton upon
Trent in Stafford-shire, the 14. of
Decemb^r.

Handwritten signature or mark

WITH A MOST HEAVENLY CON-
fession of the Christian Faith, which she made a little
before her departure, as also a most wonderfull combat
betwixt Sathan and her soule: worthie to be imprinted in
letters of Gold, and to be engraven in the Table of
every Christian heart.

Set downe word for word as Shee Spake, as neere as could be
gathered: By PHILIP STVBBS
Gent.

REVELL. 14. VERSE. 13.

Blessed are the dead that die in the Lord: euen so sayeth
the Spirit, for they rest from their labours, and
their workes follow them.



LONDON

Printed for Edward White and are to be sold at his shop
neere the little North doore of S. Pauls Church
at the Signe of the Gunne.

1612.

A CHRISTIAN GLASS FOR CHRISTIAN WOMEN

and excellent discourse of the Gospel
 by the Rev. Mr. KATHARINE
 of the City of London

IN THE MOST HEAVENLY CON-
 sideration of the Christian Faith, which she made a little
 before her departure, as also a most wonderful con-
 sideration of her soul: worthy to be printed in
 Letters of Gold, and to be engraven in the Table of
 the Church.

By the Rev. Mr. PHILIP STUBBS
 Gent.

REVISED BY ALICE
 Blinded are the dead that die in the word: even to the
 spirit, for they fall from their labours, and
 their works follow them.



LONDON

Printed for E. Smith, at the Sign of the Gun, in the Strand, near the Little North Church of St. Paul's Church
 at the Sign of the Gun.



A CHRISTALL GLASSE

for Christian women, wherein

they may see most wonderfull and rare Exam

ples of a right virtuous life and Chri

32 **Asian death**, as in the discourse fol-

lowing may appear.



fitting to celebration (with Christian
 Prayer) the small end of many creation,
 which is to glorify God, and to edify our
 number in the ways of righteousness. I
 thought it my duty, as well as to be of
 the one, as a sign of the order to publish
 this rare and wonderful example, of the
 destruction of an Christian man.

[illegible]

The Godly life

Her mari-
age.

At fifteen yeares of age her Father being dead, her mother bestowed her in marriage to one Master Phillip Stubbes, with whom she lived foure yeares, and almost a halfe very honestly and godly, with rare commendation of all that knew her, as well for her singular wisdom, as also for her modesty, curtesie, gentleness, affability, and good government. And a bove all, for her fervent zeale which she bare to the truth, wherein she seemed to surpass all many, in so much as if she chanced at any time to be in place where either Papists or Atheists were, and heard them talke of Religion, what countenance or credite they seemed to be of, she would not hold a jot, yea nor give place to them at all, but would most mightilie in this the truth of God against their blasphemous intentions: and convince them, yea & confound them by the testimonies of the word of God. Which thing how could it

Her Godly
life.

be otherwise, for her whole heart was bent to seeke the Lord, her whole delight was to be conversant in the scriptures, and to meditate upon them day and night. In so much as you could seldom see or never have come into her house, and have found her without a Bible, or some other good booke in her hands. And when as she was not reading, she would spend her time in conferring, talking & reasoning with her husband of the way of God, and of Religion, asking him what is the sense of this place, and what is the sense of that: both exponing you this place & how expound you that: what observe you of this place and what observe you of that: so she seemed to be as if she were sanctified with the same spirit that David was sanctified with: The zeale of thine house hath eaten me up.

Her love to
the word of
God.

She followed the commandement of our Saviour Christ, who biddeth us to search the scriptures, for in them you hope to have eternal life. She obeyed the commandement of the Apostle who biddeth women to be silent, & to learne of their husbands at home. She would never suffer any disorder, or abuse in her house, to be either unchristianly or unbecomely. And to gentle was she, and curtesie of nature, that she was never heard to give any the least offence, so much as to (honour) any in anger. She was never knowne to fall out with any of her neighbours, nor with y^e least child, that lived much lesse to scold or dispute, as many will now a dayes, for every trifle, or rather for no cause at all: and so solitary was she given, that she would very seldom see

Her gentle-
nes.

of Katherine Stilibes.

never and then not neither except her husband were in company,
goe abroad with any either to banquet or feast, to Colledge or
wake merry, as they tearme it, in so much that shee was noted by
some (though most untruly) to doe it in contempt and disdain of
others. When her husband was abroad at London or else where,
there was not the dearest friend she had in the world, that could
get her abroad to dinner or supper, to playes or interludes, nor to
any other pastimes or disports what so euer: neither was she giuen
to pamper her body with delicate meates, wine or strong drinke,
but rather retrained them altogether, saying that wee should eat
to lye, and not lye to eat. And as she excelled in the gift of sobrie-
tie, so she surpassed in the vertue of humilitie: for it is well knowne
to diuers yet liuing, that shee bitterly abhorred all kinde of pride
as well in apparell as otherwise. She could neuer abide to heare
any filthy or unseemly talke of scurrillitie, bawberie or uncleani-
nes, neither swearing nor blaspheming, cursing nor bannings,
but would reprove them sharply, sheewing them the vengeance of
God due for such defects, and which is more, there was neuer one
filthy, uncleane, vndercent, or unseemly word heard to come forth
of her mouth: in or nere once to curse or banne, to sweare or blas-
pheme God any manner of way, but alwayes her speeches were
sub, as both might glorifie God, & minister grace to the hearers,
as the Apostle speaketh. And for her conversation, there was ne-
uer any man or woman that euer opened their mouthes against
her, as that euer did or could once accuse her of the least shadow of
dishonesty, so continently she liued and so circumspectly she walked,
sheewing euen the very enuies apeareance of her wofull.

Her in-
grate of life

Again, for her loue and loyalty to her husband, and her
friends, she was (let mee speake it without offence) I thinke the
rarest paragon in the world: for shee was so farre from suspi-
cing her husband to be beneuolent to his friends, that shee would
rather perswade him to be his beneuolent to them. If she saw
her husband to be merry with any, shee would be merry with him,
or passionate; shee would be ready to chide him, as if hee were
angry, shee would quickly please him: so well shee demerited her-
selfe towards him, that shee would neuer contrary, but in any thing,
but by wise counsell and by sage counsel with all humilitie and
submission, shee to perswade him. And also his grace was the to

Her demer-
it to
wards her
husband.

The Godly life

Her little
care of the
world.

this world, that some of her neighbours wondering why she was
no more carefull of it; would aske her sometimes, saying: Spi-
ritis Scabbis why are you no more carefull for the things of this
life, but sit all dayes peering vpon the skie, and reading to whom
she would answer. If I should be a friend vnto this world, I
should be an enemy vnto God: for God and the world are two
contraries. Iohn bindeth me Loue not the world nor any thing in
the world, affirming that if I loue the world, the loue of the fa-
ther is not in mee. againe Christ bindeth mee first seeke the King-
dome of heauen, and the righteousness thereof, & then all these
Worldly things shall be giuen to me. Godlynesse is great riches
if a man bee content with that hee hath. I haue scholer with good
Marie, the better part, which shall neuer be taken from me. Gods
treasure she would say, is neuer vnto me. I haue enough in
this life. God make mee thankfull, and I know I haue but a short
time to liue here, and it standeth mee vpon to haue a regard to my
saluation in the life to come. Thus this Godly young Gentlewo-
man held on her course three or foure yeares after she was marri-
ed: at which time it pleased God that she conceived with a man
childe, after which conception she would say to her husband, and
many other her good neighbours and friends yet liuing, not once
nor twice, but many times, that she should neuer becomen
children, that that childe should be her death, & that she should liue
but to bring that childe into the world which thing no doubt was
reuealed vnto her by the spirit of God: so according to her pro-
phetic, saie came to passe.

Her pro-
phetic of
her death

Her deliue-
rie of child.

The time of her acquaint being come: she was deliuered of a
godly man Child, which was much speede, and as fast as in all wo-
mens Iudgements as any could her. And after her deliuey, she
cried so loud, that she was able within foure or fife dayes to
sit up in her bed, and so walke vp and downe in her Chamber, and
within a fortnight to go abroad in the house, hauing thoroughly
withstood all danger, as euery one thought. But presently
upon this so suddaine recovery, it pleased God to visite her a-
gain with a exceeding hot and burning quotidian ague, in which
she languished for the space of six weekes or thereabouts. Du-
ring all which time, she was neuer leaue of preceine to sleep
one houre together, neither night nor day, and yet the Lord kept
her

Her sicknes

and her
last dayes

of Katherine Stubbes.

her (which is a marvellous) in her present barren standing, sense
and memory, to the last breath, praised be his holy name there fore.
In all her sickness, which was both long and grievous, she never
shewed any signe of discontentment or impatience, neither was
there ever heard one worde come forth of her mouth, conuincing
either of desperation or infidelity: of mistrust or distrust, or of any
doubting or wavering, but alwayes remained faithfull and resolute
in her God. And so desirous was she to be with the Lord, that these
golden sentences were neuer out of her mouth: I desire to be dis-
cuss'd and to be with Christ: and a miserable wretch that I am
who shall deliver me from this body subiect to sinne? Come quick-
ly Lord Iesus, come quickly: Like as the hart desireth the waile
springe, so doth my soule thirst after thee O God: I had rather be
a doze keeper in the house of my God, then to dwell in the tents of
the wicked: with many other heavenly sentences, which least I
should seeme tedious, I willingly omit. She would alwayes pray
in her sickness absolutely y God would take her out of this misera-
ble world. And when her husband & others, would desire her to pray
for health if it were the will of God, she would answer, I beseech
you pray not that I should live, for I think it long to be with my
God: Christ is to me life, and death is to me advantage: yea the
day of death is the birthday of everlasting life, and I cannot enter
into life but by death, therefore is death the doore of entrance into
everlasting life to me.

Her desire
to be with
God.

Her abso-
lute prayer
for dea h.

I know and am certainly perswaded by the spirit of God, that
the sentence is given already by the great Judge, in the high court
of parliament of heauen, that I shall now depart out of this life,
and therefore pray not for me that I might live here, but pray to
God to give me strength and patience to perseuer unto the end, and to
discipline me else in a suffering faith in the blood of my Saviour. Some-
times she would speake very softly so, but still, and sometimes
very audible, these words, canblishing them a hundred times to-
gether. O my God, why hast thou not yet sent some duty good God,
I am ready to thee, I am prepared: Oh receive me now O my
Christ, take me. And she would be mouing her hands to fetch me, I beseech
thee to direct me, thy purgament is at hand, and thy reward
to follow me: O send thy Spirit to direct my faith, and my
will, for my love is nothing else but a striving motion to my Father.

Oh

The Godly life

Her Godly
meditation:

Oh send thine holy Angels to conduct my soule into the ever lasting
kingdome of heauen. Other somel times she would be as if it were
in a slumber, her eyes closed and her lips uttering these words ve-
rie softly to her selfe: O my sweet Iesus, O my loue Iesus, why
not now? sweet Iesus, why not now? O sweet Iesus pray for me,
pray for me sweete Iesus: repeating them many times together.
These and infinite the like were her dayly speeches and continuall
meditations, & neuer wasser word was there heard to come forth
of her mouth during all the time of her sickness. She was accusto-
med many times as she lay, very suddainely to fall into a sweet
smiling, and some times into a most hearty laughter, her face ap-
pearing right faire, red, amiable and louely: and her countenance
seemed as though she greatly reioiced at some glorious sight. And
when her husband would aske her why she smiled and laughed so?
She would say, Oh if you saw such glorious and heauenly sights
as I see, you would reioyce and laugh with me: for I see a vision
of the ioyes of heauen, and of the glory that I shall goe vnto: and I
see infinite millions of Angels attendant vpon me, and waiting
ouer me, ready to carry my soule into the kingdome of heauen. In
regard whereof she was willing to forsake her selfe, her husband,
her child, and all the world besides. And so calling for her child,
which the Nurse brought vnto her, she took it in her armes, and
kissing it said. God blesse thee (my sweete babe) and make thee an
heire of the kingdome of heauen: and kissing it againe, bestowed
it to the Nurse, with these words to her husband standing by. Be-
loved husband, I bequeath this my child vnto you, he is no lan-
ger mine, he is the Lords and yours, I forsake him, you, and all
the world, hea and mind vnto selfe, and extreme all things but
dang, that I may win Iesus Christ: and I pray you sweete hus-
band, bring by this child in good letters, in teaching a disciplin, &
aboue all things, see that he bee brought vp and instructed in the
exercise of reuerentigion.

Her glori-
ous visions,
her request
to her hus-
band for
the bringing
vp of her
childe.

Her hatred
to the
world.

The child being taken away, she risped a little Puppie or
Witch (which in hir life time she found well) lying vpon her bed:
she had no sooner risped her, but she beat her away, and calling her
husband to her, sayd: good husband, you and I haue offended God
griously in receiving this bitch many a time into our bed, we
would haue bene lath to haue receiued a Chrysostom, purcha-
sed

of Katherine Stubbes

fed with the precious blood of Iesus Christ, into our hearts, and to
 haue nourished him in our bowels; and to haue fed him at our
 Table, as wee haue done this filthy Cur many times, the Lord
 giue vs grace to repent it, and all other vanities. And afterward
 could shee neuer abide to looke vpon the Witch any more. Vaning
 thus godly disposed of all things, she fell into a trance as if she
 for almost the space of a quarter of an houre, and so as euery one
 thought she had beene dead: But after ward shee coming to her
 selfe spake to them that were present, as there were many (both
 worshipfull and others) saying: Right worshipfull and my good
 neighbours and friends. I thanke you all for the great paynes
 you haue taken with mee in this bed of my sickness: and where as
 I am not able to requite you, I beseech the Lord to reward you in
 the kingdome of heauen. And for that my houre glasse is runne
 out, and that my time of departure hence is at hand: I am per-
 suaded for thine causes to make a confession of my faith before
 you all: The first cause that moueth me thereto, is, for that those
 (if there bee any such here) that are not yet thoroughly resolved in
 the truth of God, may heare and learne what the spirit of God
 hath taught me out of his blessed and all saving word. The second
 cause that moueth mee is, for that none of you shall iudge that
 I died not a perfect Christian, and a perfect member of the mystical
 bodie of Iesus Christ, and so by your rash iudgement might in-
 curre the displeasure of God. The third and last cause is, for that
 as you haue bene witnesses of part of my life, so you might be wit-
 nesses of part of my faith and beleefe also. And in this my confe-
 ssion, I would not haue you to thinke that it is I that speake vnto
 you; but the spirit of God which dwelleth in mee, and all the elect
 of God, vntill they bee reprobated: For Paule saith, Rom. 8. If
 any one haue not the spirit of Christ dwelling in him, hee is none
 of his. This blessed spirit hath knocked at the doore of my heart,
 and my God hath giuen mee grace to open the doore vnto him, and
 he dwelleth in mee plentifully. And therefore I pray you giue mee
 patience a little, and im print my wordes in your hearts, for they
 are not the wordes of flesh and blood, but the spirit of God, by
 whome we are sealed to the day of our redemption.

her extasie
 or swoon.

The cause
 mounig her
 to make a
 confession
 of her faith.

Her confession of Faith

A most heavenly confession of the Christian faith, made by
the blessed seruant of God, Mistris Katherin Stubbes,
a little before she died.



Although the maiestie of God bee both infinite and
unspeakeable, and therefore according to his excellent
dignitie, can neither be conceived in heart, nor ex-
pressed in words: yet to the end you may know what
God is, in whom I beleene, as saue as hee hath re-
vealed himselfe unto vs in his holy word, I will describe him unto
you as the spirit of God shall illuminate my heart. I beleene
therefore with my heart, and freely confesse with my mouth, beere
before you all, that this God in whom I beleue, is a most glori-
ous spirit, or spirituall substance, a diuine essence or essential be-
ing, without beginning or ending, of infinite glory, power, might,
and maiestie: inuisible, inaccessible, incomprehensible, & altogether
unspeakeable. I beleene and confesse that this glorious God-head,
this blessed substance, essence or being: this diuine power, which
we call God, is diuided into a trinitie of persons, the Father, the
Sonne, and the holy spirit, distinct onely in names and office,
but all one, and the same in nature, in essence, substance, Deitie,
maiestie, power, might, and eternitie. I beleue and confesse that
God the Father the first person in this blessed Trinitie,
is from euermlasting, before and beyond all times, not made nor
created, nor begotten of any, but the onely maker, creator and
begetter of all things, whatsoever. I beleue and confesse that
Jesus Christ the Sonne of God, is the second person in this glo-
rious Trinitie, not created nor made of any, but begotten of his
Father before all eternitie, time or wordes. I beleue the
holy spirit, to bee the third person in this Sacred Trinitie,
not made of any, nor begotten, but proceeding both from the
Father and the Sonne, as the very wisdom and inspiration
of them both. I doe beleue and confesse, that this most glorious
Trinitie is: consubstantiall: and coessentiall together, none
before and after other, none greater or lesse then other, of equall
power, of equall maiestie, of equall glory, and eternitie (as be-
foze.) I beleue and confesse, that this God, this blessed Trinitie

What God
is,

Her notable
faith in the
blessed Tri-
tie.

God crea-
ted all
things, and
gouerneth
all things.

on her death bed

not onely created all things both visible and invisible, spirituall &
corporeall, where and whatsoner, but also that he vphouldeth, con-
tinueth and maintaineth them by his Almighty power and un-
searchable wisdom, through the secret working of his spirit. I
believe and confesse, that this greate God ordereth and disposeth
all things according to his good pleasure, and will, and that he al-
so foreseeeth and knoweth all things according to his pro-
vidence, and prescience, so that nothing cometh to passe by so-
lune, chaunce, or casualtie to him, though it seemeth so to man, as
casuall so to vs, who see neither the beginning, the middle, the
ends, the causes, nor effects of things before they come to passe.
I beleue and confesse that the Lord our God, hauing moued
the vniuersall engine, and frame of this world, with all things
contained therein, for the benefit and vso of man, the last of all o-
ther creatures, euen the first day created man after his owne si-
militude, and likenesse, pure, good, innocent, and in euery
part perfect and absolute, giuing him also wisdom, discretion,
vnderstanding and knowledge aboue all other creatures, (the
holy Angels onely excepted) and which was more, he gaue vnto
him a certain power: strength, facultie (which was call'd freewill)
by forces whereof he might haue continued and remained for e-
uer in his integritie and holinesse if he had willed. But hee had
no sooner receiued his inestimable blessing of freewill in inno-
cence and integritie, but by hearkning to the poysoned sug-
gestions of the wicked serpent, and by obeying of his perswas-
ions, hee lost his freewill, his integritie and perfection, and vs all
his posteritie to the end of the world, and so a Saint in heauen,
hee (and we in him) became Archwilde in hell, bastards of Sa-
than, miscreants, reprobates, Abiders, and Castaways. be-
fore the face of God for euer. Then when there was no other
way or meane for men to be saued in the iudice of God, I doe
constantly beleue and confesse, that God the Father in the mul-
titude of his mercies, when the full tyme was come, sent
his owne sonne Christ Iesus, forth of his owne bosome into this
miserable world, to take our nature vpon him, and that in in
the wombe of a Maigin, without spot or blemish of sinne, and
without the help of man, by the wonderfull operation and over-
shadowing of the holy Ghost.

No fortune
or chance.

Man's perfe-
ction

Man's fall,
Christ his

Her confession of Faith

Christ his
sacrifice.

And as I constantly beleene that Iesus Christ is come in the flesh (according to the Scriptures) so I vnsafely beleene that hee hath offered by his blessed body vpon the Alter of the crosse, as a Sacrifice propitiatorie, satisfactorie and expiatorie, for the finnes of the whole world, and for mee the cheefe of all sinners: By vertue, power, and efficacie of which Sacrifice and oblation onely, It rust and beleene to bee saued, and by the merites of the blood of this immaculat Lambe (Christ Iesus) to bee set free, and pardoned of all my finnes whatsoever.

And whereas the professed enemies of C D D, the Papists, doe bragge of their good works, of their merits, righteousness, and deserts, I beere before you all, in the presence of God, and his holy Angels, doe utterly renounce, abandon, and forsake all my owne merits, righteousness, and deserts, as also this dung: acknowledging my merits to bee the merits of God in Christ, who is made vnto mee righteousness, holinesse, sanctification and redemption.

Christ his
resurrection.

For I am assured that if the Lord should weigh my righteousness in the balance of his Justice, rewarding me according to the same; I should receive nothing but iust damnation for my deserts. I doe further beleene and confesse that Iesus Christ hauing suffered death vpon the Crosse for mee and all mankind, rose againe to life the third day after, by the spirituall power of his God head: conquering thereby sinne, death, hel, Satban and all his hellish band: I doe also beleene that same Iesus Christ after his most victorious resurrection, ascended into heauen in the sight of the Apostles and holy Saints, & clouds receiuing him out of their sight, there not onely to prepare a place for vs, but also to make continuall prayer and intercession for vs to God the Father, at whose right hand hee now sitteth in equall glory and blisse for evermore.

The hea-
uens must
hold Christs
essentially
bodily till
the day of
iudgement.

I doe constantly beleene that the heauen must hold his coe-
present presence, till the day of iudgement: that his blessed body in
circumscribable, and contained in one for all place, and cannot bee
presented in every place at one and the same time: his Diette and
his God-head not with standing beeing in every place at once, and
filling all places, and yet contained in no one place. For it is
against the nature of a true body to bee presented in many places
at once: and therefore the Papists in effect denie the body of

C h i l l

on her death bed.

Christ to bee a true and verie full and naturall body, by teaching it to bee present in their so many and sundry vires at once.

I doe also beleue and confesse that this Iesus Christ shall come at the latter day of iudgement (when the number of Gods elect shall bee fulfilled) in the same likeness that he was seene goe vp into heauen, and with the same naturall body, to iudge both the quicke and the dead, and rewarde euery man according to his workes. At which day I doe constantly beleue, that all flesh, ^{Christ, co} ^{ming to} ^{iudgment} ^{and of our} ^{resurrection.} I meane of mankinde onely, shall rise againe by the omnipotent power of God, whereby hee is able to subdue all things by himselfe, not one haire of their heads lacking. When death shall yeeld vp his dead, the grave his dead, the sea his dead, & hel his dead. And then shall the soules of the goodly, of the elect and chosen of God, enter into their glorie bodies againe, and bee renewed together, their bodies not being renewed, altered and changed: for beeing before filthie and vncleane, they shall now bee made cleane and pure like to the glorious body of Iesus Christ, shining as the Sunne for euer in his kingdome of heauen, where they shall dwell forever, in such joy as no hart can thinke, nor tongue expresse, nor pen able to wright. Upon the other side, the soules of the wicked and reprobate, shall bee remitted to their proper bodies, and both together shall be cast into hell fire, where is nothing but weeping, wailing and gnashing of teeth for euer more.

Furthermore, I beleue and confesse that the soules of all the elect children of God: immediately after the departure out of their bodies, doe go into the kingdome of heauen, into the hands of God, being guided and conducted thither by the ministry of the Angels of God: not in Purgatory, Limbo Patrum, or any other place whatsoever. For whether the soule of Christ was received when he cried, Father into thy hands I commend my Spirit, thither are all the soules of the children of God that are in the true faith of Iesus Christ, received immediately after their departure hence. In the Gospell after Saint Luke, wee reade that the soule of good Lazarus, of blessed Lazarus, straight after his death, was carried into heauen by the Angels of God: not into popish purgatory, which was not hatched out of two hundred yeares after. The soule of the penitent and faithfull Tobias was

Her confession of Faith

was caried straight away into paradise, for so Christ tolde him. This saye shalt thou be with mee in Paradise: that is in the Kingdome of heauen and not in Purgatory. Solomon saith, Chapter 3. The soules of the righteous are in the hands of God; and there shall no torments come nigh them: Christ saith, hee went vnto heauen to prepare a place for vs, then not into Purgatory, except they will haue their Purgatory to be in heauen.

He saith further, that where hee is, there shall his seruants be also. But I hope they will not say, that Christ is in Purgatory but in heauen, and thither shall all the soules of the faithful ascend immediately, and therefore is the opinion of Popish Purgatory, both blasphemous and sacrilegious: But the true Purgation in this, the blood of Iesus Christ, which cleanseth vs from all unrighteousness: no other Purgatory doe I knowe of by the word of God, nor acknowledge. I beleue also and confesse that man is iustified, that is, pronounced iust before God, free from sinne and all punishments due for sinne, by a true and liuely faith in the blood of Christ onely, and not by his workes, merites, righteousness, or deserts: neither yet by any inherent righteousness in himselfe, as the blasphemous Papists teach, nor by any other meanes whatsoever. And therefore the Apostle to the Romans. 4. was bold to say, that if Abraham were iustified by workes, then had he wherein to reioyce, but not with God: for he saith afterward in the third chapter, being iustified by faith we haue peace towards God through Iesus Christ. And therefore doe I constantly beleue that we are iustified by faith onely and not by the workes of the law. For if good workes could saue vs, then had Christ died in vaine: And if they could saue vs, why should they not be called by the name of our Saviours? But when I say that faith onely iustificth vs, I meane not a barren faith, or a dead faith without good workes: such as the diuels haue, but I speake of such a faith, as bringeth forth good workes in great plenty: and can no more be without good workes, then the sunne without light, and the fire without heate, or the water without his naturall moisture. If you would knowe why we should doe good workes, if we cannot be saued by them, I will tell you: we must doe good workes, for we becauses christe. First to shew our obedience to him that com-
mandes

purgatorie
of the pa-
pists blas-
phemous;

Man iusti-
fied by faith
onely,

on her death bed.

manhoods. Secondly, to glorifie him that created vs, and obtained good workes also, that wee should walke in them. Thirdly, for the mutuall loue and charitie which wee beare towards our Brethren. Fourthly, to make our saluation sure and certaine vnto vs, as the Apostle speaketh. For these and other causes must wee doe good workes: and yet wee must not trust to be saved by them: for there is no other name giuen vnder heauen, whereby a man may be saved, but onely the name of Iesus Christ. I doe constantly beleue and confesse, that all the canonically scriptures are the infallible word of God, that the holy Spirit of God, was, and is the onely author of them, and that holy men of God spake and writ them as they were taught, and inspired by the Spirit of God, as blessed Peter beareth record. I also beleue that the holy Scriptures doe containe all things necessarie to saluation, without all Popish trash of vnwritten verities, or rather vnwritten verities. I doe further also beleue and confesse that God the Father hath from euermoving, and before all worldes in his discret counsell, and in his euermoving purpose and decree, elected, chosen, and predestinate in Christ Iesus, certaine of the lost Sonnes of Adam, to be members of his bodie, and heires with him of his heauenly Kingdome. And other some hath hee predestinated to euermoving destruction, leauing them to their naturall sinne and corruption still. Now if you aske me what predestination and reprobation is: I answer, it is the euermoving purpose and decree of God, whereby hee doth choose some to saluation, and some to damnation. If you demand why hee chooseth some to saluation, and not all, finding them all in like state and condition: I answer, in choosing some to saluation, he sheweth his unspeakable mercie, grace, fauour and lene- and in choosing other some to damnation, he sheweth his power, his iustice and his iudgement to all the world. For as by the one the mercie of God appeareth, so by the other wee may see what we haue deserued. And if you aske me yet, why hee chooseth some and releaseth other some, I tell you hee may doe it at his blessed will and pleasure. For if I haue two debtors that owe mee two thousand pound a peece, it is to mee to releaseth the one, of the whole debts, and to exact the whole of the other: so to the one I shew but mercy, and to the other iustice. Now those that the word

The canonically scripture the infallible word of God

Hee saith in the predestination of God, and what is;

Her confession of Faith

Our vocat-
ion or cal-
ling.

The church
twofold, &
how.

How and
when the
church can
not erre.

christ is the
true head of
the church

both predestinate to Christ Jesus in everlasting saluation, them
both hee call in his good time, to the knowledge of his truth, to re-
pentance, to integritie of life, and to all perfection: & those whom
he doth call, them doth he iustifie: & whom hee doth iustifie them
will hee glorifie, And that doctrine of predestination and reprobation
one standeth thus: the Apostle Eph. 1. 11. sheweth evidently, say-
ing, We are chosen in Christ, when we were predestinate accord-
ing to the purpose of him that worketh all things according
to the counsell of his will: and in the 4. and 5. verses of the same
Chapter, he sayeth, we are chosen in him (meaning Christ) before
the foundation of the World, that we should be holy and blame-
lesse before him in loue. Reade Rom. 8. and many other places
of holy Scriptures, and you shall finde this doctrine to bee very
clear. I doe further beleue and confesse, that God hath his se-
uerall churches, and namely his Church triumphant in the King-
dome of heauen, and his Church militant disperced vpon the face
of the earth. I doe also beleue that this militant Church is two-
fold, visible and inuisible. The visible Church is knowne and dis-
cerned by these markes, the word of God preached, the sacrament
sincerely ministred, and Ecclesiasticall discipline and other cen-
sures of the Church duely executed. The other Church I call
the inuisible Church, not for that men are inuisible, but that it
allwaies appeareth not to the sight of the world, but is knowne
of God onely: who alone knoweth who are his: I beleue that
this Church, this spouse of Christ cannot erre, especially in mat-
ters of saluation, and damnatione: so long as she holdeth her head
Christ Jesus aright. And I constantly beleue that Jesus Christ
is the only head ruler and gouernor of this Church, and not Anti-
christ the Pope, nor any of his shauelings, as Paul testifieth, E-
phes. 4. 15. saying Let vs grow vp in all things in him who is the
head Iesus Christ: againe, in another place he sayeth, As Christ is
the head of the Church so is the husband head ouer his wife. I
beleue and confesse, that Iesus Christ hath left not only the holy
scriptures to instruct & teach his Church, but also Sacraments, in
number two, to wit Baptisme and the Lords supper, as seales of
his grace towards it: to confirme it in his truth: & as conduits of
his myrry to canuoy his grace and goodnes to it also.

on her death-bed.

and therefore cannot be the things themselves. For it is against the nature of a Sacrament, to be the thing signified, thereby Baptisme consisteth in two natures, the visible Element, and the invisible grace: The visible Element is water, the invisible grace are the gifts and grace of the holy Ghost, confirmed in Baptisme. The water signified unto vs, that our whole nature is corrupted, and had need to be purged and cleansed. It signifieth also unto vs our Regeneration, Sanctification, and new Birth: And it represented also unto vs, the blood of Iesus Christ, which cleanseth vs from all finnes: and I faithfully beleue that it is no more lawfull for a woman to minister this Sacrament, then it is lawfull for her to preach, or to minister the Sacrament of the Lords Supper.

Two sacraments and what they are, whereof they do consist, & what they represent. sent vnto vs.

And as concerning the Sacrament of the Lords Supper, I beleue and confesse that it consisteth of two natures also: an earthly and an heavenly nature or qualitie. The visible Element or earthly nature is bread and wine: the heavenly nature or qualitie, the body and blood of Christ signified thereby. The wine doth represent unto vs the blood of Christ, which was shed for vs: and the bread doe signifie unto vs also, the body of Christ which was given for vs, and as many as receiue the Sacrament worthily, in remembrance of the death and passion of Iesus Christ, doe eat and drinke Iesus Christ spiritually, to their eternall salvation. And I doe verily beleue, that in this Sacrament, neither the bread nor the wine, neither before nor after the wordes of consecration, (as they tearme them) are changed, altered, or transubstantiated into the reall, essentiall, or materiall bodie of Christ, but remaine the same still in nature and substance, that they were before. And therefore Paul feared not to call it bread still, many times in his Epistle to the Corinthians: and our Saviour in the 6. of Iohn saith, that they should see him ascend into heauen, with the same body that he sate with them at Supper, to whom and vs: adding further, that the wordes that he spake, were spirit and truth: and that it is the spirit that giueth life, the flesh profiteth little. And he biddeth vs to celebrate this Supper in remembrance of him: and to preach his death therein till he come againe. If Christ were in the Sacrament, flesh and blood, and bone, then the wicked might eat him, and so should there

Neither the bread nor wine changed in the Lords supper.

Her confession of Faith

there neuer any wicked be condemned. For Christ saith, hee that eateth his flesh and drinketh his blood shall neuer die, yet it is, Cats, and Spies might eat his body, which were blasphemous, and sacrilegious once to imagine, though the Papists are not ashamed to teach it openly. And albeit that these Sacraments do represent vnto vs most excellent things, yet doe they not conferre grace of themselves, neither is the grace of God so tyed to the materiall elements, that he cannot saue without them. And therefore are the Papists more then cruell, that teach, all chilozen to be damned that die before Baptisme: For we read of certaine in the Acts of the Apostles, that were Baptised, and yet they had not so much as heard whether there were any holy Ghost or not: Simon Magus was baptized, yet he receiued not the holy Ghost ther. And againe, Cornelius had receiued the holy Ghost before his baptisme: Iohn the Baptist receiued the holy Ghost in his mothers wombe, and the like: But yet notwithstanding although the grace of God be not tyed to the Sacraments, yet he that may receiue them, and will not, or else setteth light by them, shall neuer receiue the gifts and graces signified by them.

I doe most constantly beleue, that as Iesus Christ is the vndoubted Sauiour of the World, so is he our only mediator, advocate, and intercessour of God the Father, and none but he alone who is ascended into the heavens, sitteth on the right hand of God, and maketh continuall prayers to God for vs: Iohn saith, If a man sinne, we haue an advocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes. And to the same effect Paul speaketh, 1. Tim. 2. 5. There is one God, and one Mediator betweene God and man, which is the man Christ Iesus. And as I beleue that Iesus Christ is our only mediator and advocate, so I constantly beleue that he is only to be called vpon, invocated, and prayed vnto, and neither Saint nor Angell, Patriarch nor Father, Martyr, nor Confessor, Peter nor Paul, Apostle nor Euangelist, James nor Iohn, nor Mary her selfe, nor any other creature, how excellent soeuer they seeme to be in the eyes of the world. For we are assured by the word of God, that the Saints can neither heare our prayers, nor grant our requests: therefore Christ saith,

Christ is
our only
mediator.

Christ on-
ly to be cal-
led vpon,
nor saints.

on her death bed.

Call vpon me in the day of thy trouble, And I will deliuer thee, and thou shalt praise me. And againe, the Apostle saith How shall they call vpon him in whome they haue not beleueed? Then as it is not lawfull to beleue in any other, saue God alone, so it is not lawfull to pray to any other, saue to God alone, in the name and meditation of Iesus Christ onely.

I doe also most constantly beleue. that my soule so soone as euer it departeth out of my body, shall bee caried by the ministris of the holy Angels of God into the kingdome of heauen: where I shall see and certainly know Adam, Euah, Noah, Abraham, Isaac, Iacob, Moses, Samuell, Dauid, and all other Prophets, Patriarchs, and Fathers, together with Mary the Mother of Christ, Peter, Paul, James and Iohn, and all other Martyrs, Confessors and holy Saints of God, which haue died since the beginning of the world, or which shall die to the end of the same. Oh what a comfortable thing is this that wee shall know one another in the life to come: Talke with one another, Loue one another, and praise God one with another, and altogether world without end. And because some of you peraduenture would hardly beleue this doctrine to be so, I pray you giue me leaue to proue it by the word of God, and then I will make an end.

When God cast Adam into a dead sleepe, and made woman of a rib of his side, hee brought her vnto him, and hee knew her straight way, and he called her by her name. Could Adam in the state of Innocency know his wife, hee being in a dead sleepe while shee was in making, and shall not wee being restored to a farre more excellent dignitie and perfection then euer Adam was in, not know one another? Shall our knowledge bee lesse in heauen then it is in earth? doe wee not know one another in this life where we know but in part, we see but in part, yea as if we were in a glasse, And shall wee not know one another in the life to come where all ignorance shall be done away?

Wee shall be like (saith Christ) the glorious Angels which knowe one another, and shall not we then know one another in the life to come? Shall we be like them in other things, and faile onely in this? wee shall saye the Apostle, see and know Christ euen as hee is, who is the wisedome, Image, and brightnesse of his Fathers substance, and shall wee not know one another? Wee are all mem-

Her beleeife
whither
her soule
should goe
after her
departure.

Wee shall
know one
another in
the life to
come.

Her confession of faith

bets of one body, and shall wee not know one another? Christ Jesus is our head, and we his members, and shall not the members know their head, and so consequently one another? That they are all fellow servants in one house, but for a short time in this world, doe know one another, and shall not we know one another after this life, being fellow citizens in one and the same Citie, subjects in one and the same Kingdome, and serving one Lord and Saviour, with one spirit and minde for ever, world without end? Shall brute beastes know one another in this life, and shall not we know one another, seeing God face to face, in knowledge of whome consisteth all knowledge? the Apostles knew Christ after he was risen againe, And shall not we know one another after the generall resurrection of the flesh?

In the 16, of Luke we reade, how that the rich man lying in hell, knew Abraham and Lazarus in heaven a farre off: Then I reason thus: if the wicked that be in hell (in torments) do know those that be in heaven so farre above, how much more shall the goodly know one another, being altogether in one place, and fellow Citizens in the Kingdome of heauen? Wee reade also in the 17, of Marke how our Saviour Christ, meaning to shew vnto his Disciples, Peter, James and Iohn, as it were a shadow, or glimmering of the joyes of heauen, and therefore hee is sayed to be transfigured before them, and his face did shine as the Sunne, his appattell was as the light, there appeared vnto them Moses and Elias, saith the text. When it followeth, that if the Disciples, being in their naturall corruption, and but in a shadow or glimmering in the joyes of heauen, did know Moses and Elias, the one whereof died almost two thousand yeares before, and the other not much lesse: how much more shall we know one another in the life to come, all corruption being taken away, and wee in the full fruition and possession of all the joyes and glory of heauen? This is my faith, this is my hope, and this is my trust, this hath the spirit of God taught mee, and this haue wee learned out of the word of God. And good Lord that hast begunne this worke in me, finish it I beseech thee, and strengthen mee, that I may perseuer therein to the end, and in the end. through Jesus Christ my only Lord and Saviour.

Wher had no sooner made an end of this most heauenly confes-

on her death bed.

son of her faith, but sathan was ready to bid her the what toborne ^{sathan}
 she might be repulsed and bannished by the power of our Lord ^{tempteth}
 Jesus, our toborne she constantly beleued: and whereas before she
 looked with a sweet, lovely, and amiable countenance, red as the
 rose, and most beautifull to beholde: now upon the sudden she
 bent her byowes, shee frowned, and looking as it were with an
 angry, and sterne, auster countenance, as though shee saw some
 filthy, vgglesome, and displeasing thing, she burst forth into these
 speeches following, pronouncing her wordes scornfully, and dis-
 dainefully, in contempt of him to whom she spake.

A most wonderfull conflict betweene Sathan and her soule,
 and of her valiant conquest in the same by the
 power of Christ.

How now Sathan, what makest thou here? Art thou come
 to tempt the Lords seruant? I tell thee (thou hell-hound) thou
 hast no part nor portion in mee, nor by the grace of God neuer
 shalt haue: I was, now am, and shall be the Lords for ever, yea
 (sathan) I was chosen and elect in Christ to euermlasting salua-
 tion, before the foundation of the world was laide, and therefore
 thou must get thee packing, thou damned dog, and goe shake thine
 eares, for in mee thou hast nought. But what dost thou say to my
 charge thou foule fiend? Oh, that I am a sinner, and therefore shal
 be damned. I confesse kindeed that I am a sinner, and a greivous
 sinner, both by originall sin, and aduall sin, and that I may thank
 thee for. And therefore Sathan I bequeath my sinne to thee from
 whence it first came: and I appeale to the mercy of God in Christ:
 Jesus Christ came to saue sinners as he salet himselfe, and not the
 righteous Beholde the Lamb of God saith Iohn, that taketh away
 the sins of the world. And in another place he crieth out the blood
 of Iesus Christ doth cleanse vs from all sins. And therefore sathan
 I constantly beleene that my sinnes are washed away in the pre-
 cious blood of Iesus Christ: and shall neuer be imputed to me any
 more. But what sayest thou more sathan: dost thou aske me how
 I dare come to him for mercy, he being a righteous God, and I a
 miserable sinner? I tell thee sathan, I dur bold: (through Christ
 come into him, being assured and certaine of pardon and remission
 of all my sinnes for his names sake. For both not the Lord bid all
 that

Her vvon-
 derfull rep-
 tation and
 valiant con-
 quest in the
 same.

Her despa-
 ration with
 sathan.

Her confession of faith

that bee heauie laden with the burden of sinne, to come vnto him and hee will ease them: Christs armes, were spread wide open (Sathan) vpon the Crosse (with that she spread her owne armes) to embrace mee and all penitent sinners: and therefore Sathan I will not feare to present my selfe before his footstole, in full assurance of his mercy, for Christ his sake. What more Sathan? Wilt thou say it is written, that God will rewarde every one according to his deserts: So it is written againe (thou deceitful Devil) that Christs righteousness is my righteousness, his workes my workes, his deserts, my deserts, his merits my merits, and his precious blood a full satisfaction for my sinnes. O but God is a iust God thou saiest, and therefore his Justice must needs condemne me.

I graunt Sathan, that hee is a iust God, and therefore he can not in Justice punish mee for my sinnes, which he hath punished already in his owne wonne. It is against the law of Justice to punish one fault twice. I was and am a greate debtor vnto God the Father, but Iesus Christ hath payed the debt for me, and therefore it standeth not with the Justice of God to requie it againe. And therefore anoyd Sathan, anoyde thou fire-brand of hell, anoyde thou damned dog, and tempt mee no more, for hee that is with mee is mightier then thou, even the mightie and victorious Lion of the tribe of Iuda who hath bused thy head, and hath promised to bee with his childezen to the end of the worlde. Anoyde therefore thou dastard, anoyde thou cowardly Souldier: remove thy siege, and yeeld the field wonne, and get thee packing or else I will call vpon my graund Captaine Christ Iesus, the valiant Michael, who beat thee in heauen, and threwe thee downe to hell, with all thy hellish trayne and diuellish crew. When hee had scarcely pronounced these last wordes, but hee fel sodainely into a sweete smiling laughter, saying: now hee is gone, now hee is gone, doe you not see him like a coward, and run a way like a beaten Cocke? Hee hath lost the field, and I haue wonne the victorie, even the Garland and Crowne of everlasting life: and that not by my owne power and strength, but by the power and might of Iesus Christ, who I sent his holy Angels to keepe mee. And speaking to them which were by, hee said. Oh would God you saw but what I see. For behold, I see infinite mili-

Her guard of
Angels.

on her death-bed

ons of most glorious Angels stand about me, with fiery chariots,
 ready to defend me, as they did the good Prophet Elizeus. These
 holy Angels, these ministering spirits, are appointed by God to
 carry my soule into the kingdome of heauen, where I shall be-
 hold the Lord face to face, and shall see him, not with other, but
 with these same eyes. Now I am happy and blessed for ever, for I
 have fought the good fight, and by the might of Christ haue won
 the victory. Now from henceforth I shall neuer taste neither of
 hunger nor colde, paine nor woe, misery nor affliction, vexation
 nor trouble, feare nor dread, nor any other calamity or aduersi-
 tie whatsoeuer. From henceforth is laid by a crowne of life,
 which Christ shall giue to all them which loue him. And as I am
 now in possession thereof by hope, so shall I be anon in full sen-
 timent thereof by presence of my soule, and hereafter of my body al-
 so when the Lord shall please. When she spake lastly to herselfe as
 followeth: Come Lord Iesus, come my loue Iesus, O send thy
 Patient sweet Iesus to fetch me. O sweet Iesus strengthen
 thy servant, and keepe thy promise. When sang she a Psalme
 137. (Sweetly, and with a cheerefull voyce: which done, she
 told her husband that the 133. Psalme might be sung before
 her to Church. And further she desired him that he would not
 mourne for her, alledging the Apostle Paul where he saith, Wie-
 then I would not haue you to mourne as men without hope,
 them that die in the Lord: affirming that she was not in
 a to be mourned for, but rather to be reioyceth of, for that she
 should passe (as she said) from earth to heauen, from men to
 holy Angels, Cherubins & Seraphins. to holy Saints, Patri-
 aches, and Fathers, pra to God himselfe. After which wordes
 very suddenly she seemed as it were greatly to reioyce, and
 looked cheerefully. as thou sh the 13 scene some glorious sight:
 as lifting up her whole body, and saying: I see both her
 as though she would say: and thus she said, and pleasant
 thing said, I thanke my God through Iesus Christ, he is come,
 he is come, my good Father is come to let my soule out of prison.
 O sweet death thou art welcom: welcome sweet death. ne-
 ver was there any guest so welcom, to me as thou art, welcome
 the messenger of everlasting life: welcome, the doore and entrance
 into euerslast glorie: welcome I say, and thrice welcome my
 good

Her medi-
tation.

Her request
to her hus-
band not to
mourne for
her.

Her talke
with death
and friend's
welcoming
of him.

Her confession of faith.

Her last
words.

god saylor; doe thy office quickly, and set my soule at libertie:
Strike sweete death, strike my heart, I feare not thy stroke.
Now it is done. Father into thy blessed hands I commend my
spirit, sweete Iesus into thy hands I commend my spirit: blessed
spirit of God, I commit my soule into thy hands, O most holy,
blessed, and glorious Trinitie, thyse persons and one true and e-
nerlasting God into thy blessed hands I commit my soule, and my
body. At which wordes her beneath layd, and so neither moving
hand nor foot, she slept sweetely in the Lord.

Her death.

Thus thou hast heard (gentle reader) the discourse of the vir-
tuous life and Christian death of this blessed and faithfull ser-
uant of God, *Mistris Katherine Stubbes*, which is so much the
more wonderfull in that she was but young and of tender yeares,
not halfe a yeare above the number of twenty, when she departed
this life. The Lord give us grace to follow her good example,
that wee may come to those unspeakable toyes, wherein wee
now resteth, through Christ our Lord: to whom with the
Father and the holy Ghost, be all honour, praise,
dominion, and thanksgiving both now and
for evermore Amen.

FINIS.

